

(there is only one white minister in that community) there has not been a case of immoral practice in that community or a man convicted for crime from the war up to the present time. A splendid report and record for a purely Negro community.

The Tendency to Segregate and to Own Property

Now, the tendency of the Negro is to segregate and to own property, and it is a fact that a great many of the negroes are going from the mountains and the mountain districts to the towns. I think I may account for this by saying that they go to secure advantages for their children. They go by hundreds and thousands to different places in the South, and get the children the advantages of education, and when they have come to some place where the children can have these advantages, they crowd into houses with no sanitation and no ventilation, and it is not long before they are stricken with that dread disease, consumption. There is just two times the mortality rate, and it is very largely among the old people. I feel that a great deal of attention ought to be given to that class of young Negroes, because they are the ones whom we must depend on to carry on the work among the older people.

It has been truthfully said that we are looking to the country boy and country girl in a great measure for real leadership, for the real leaders of our people in the future, and if we permit them to come to the city and settle down there and get into places of vice and debauch themselves, the end will not be difficult to see. So this is one of the problems that we have to meet. Care for the people that come to the cities, — and they ought to be cared for by the churches and Christian workers.

And this brings me to the thought given by Dr. Brooks this afternoon. It seems to me that these people who are disposed to separate themselves because of social differences are just the ones that are the most necessary to the ministry. I don't know how it is in the white churches. We feel that certain things should be done. What we fail to do fails to be done. The laymen feel, as a rule, that there is nothing to do.

The burden of my thought has been for the past few years to make the laymen of the church feel their responsibility, that they are to go out and get these people and get them into mission churches and give them the right kind of leadership. I am sure we have a great work to do, but with thought and planning and the aid of the Holy Spirit we can accomplish all things through our Father in heaven.

DR. BOYD. You spoke of the people coming from the country to the cities. I believe you have been teaching down there for nine years. If we could get better churches and schools and Sunday-schools and preachers for the farmers, don't you think they would feel better about it? Do you not believe that they would remain on the farm and not run to the cities?

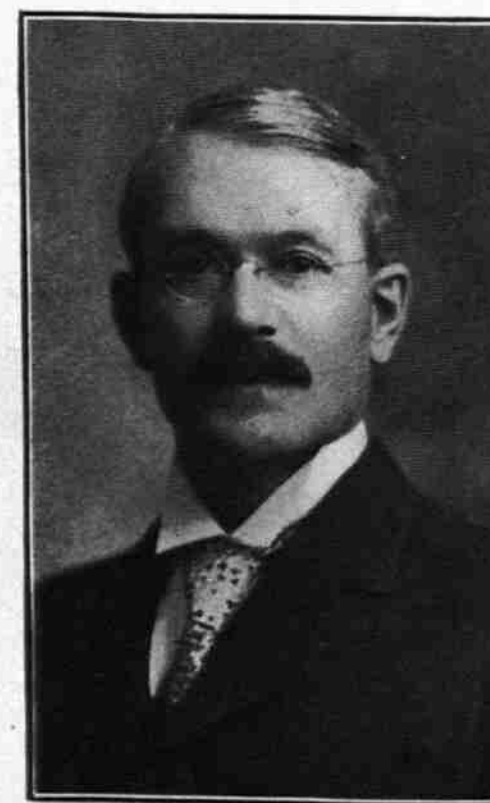
Answer. If we had better accommodations for the farmer and better churches, the people would remain there. The Negro can do better work on the farm than anywhere else, and I am sure he would be satisfied to remain there.

The Present Needs of the Negro

Rev. George Sale, D.D., Atlanta, Ga.

**Superintendent of Education
American Baptist Home Mission Society. At Clifton Conference,
August 19, 1908**

WHEN Mr. and Mrs. Hartshorn turned their attention to the schools and colleges for Negro education as a medium for reaching the masses of colored people in the South, they showed a great deal of practical wisdom, and in laying their hands upon this group of presidents and principals of institutions of this kind, they put their hands, in my judgment, upon the key to the situation.



Rev. George Sale, D.D.

The ordinary missionary college for the education of the Negro in the South is, under present conditions, the most effective agency we have for reaching the masses of those people. I am aware that there are a great many people who would be surprised at this statement. There are a great many people who suppose that these schools are reaching a few only of the Negroes, but that they are not reaching, either directly or indirectly, the lives of the mass of the Negro people. We are told that we are educating the students away from their people.

Beginning at the Bottom

In Mr. Hartshorn's opening address he quoted a gentleman who disposed of the work of these schools by saying that "unfortunately the schools of this character are beginning at the top